

contact of their impregnation, Hie wives
of the sun,
(the solar rays), come to our presence by
the path of
the sky.

7. May this (hymn), MITKA and VABUNA,
be valued
(by you): may it, AGNI, be valued (by
thee) as the
means to. us of happiness unmixed: may
we (thence)
obtain stability arid permanence:
reverence be to the⁶₅
radiant and mighty asylum (of the
universe}*

SfaTA IV. (XLVIII)

The deities as before; the *Rishi* is PRATIBHANU ;
the metre
Jagati.

1. When may we offer adoration to the
benevolent
splendour, strong in its own (strength),
self-sustaining
with food deserving of worship; when
the delusive
(energy of Acaa), investing (the heavens),
spreads the
waters above the clouds over the
unbounded firma-
ment.¹

2. These dawns diffuse the
consciousness that is
apprehended by pious men, and
(overspread) the
whole world with uniform, investing
(light): the de-
vout, man disregards the dawns which
have turned
back, and (those, which) are to come,² and
improves
(his understanding) by. those which have
preceded.³

scholiast understands it to mean that the
firmament is supported
or maintained in its place by the various changes
of times and
seasons which it may be considered to generate.

¹ This is addressed to *Agni* as the lightning,

⁸ *Apo, apdckti'-apard apejati*: the scholiast
renders *apdnhik*
by *pratinivrittwiukkiah*, *apard* by *dgdmnir-*
whasah₉~Bnd. the
•verb by *apackdlayaii*, he causes to go away, he
sends away
future dawns with averted faces: the first *apa* is
considered a
pleonasm.

* *Pra purv&bhis-tirate*: *pratirate* is explained
vardhayati
gwa majtis/tdm, or *sucayam vardkate*.